A HEAVENLY Voyce.

A Sermon tending to call the people of God from among the Romish *Babylonians*: Preached at Paules Crosse the 12 of Ianuarie. 1606.

By William Symonds.

Ephesians. 5. 11.

Haue no fellowshippe with the vnfruitfull workes of darkenesse, but euen reprooue them rather.

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XUM

The Printer to the Reader.

Gentle Reader, this Sermon came to my hands without any Title giuen to it by the Author. I haue therefore, of my selfe, aduentured to take a Title for it out of the first words of the Text, calling it a *heauenly Voyce*. This would I admonish, to stop the mouthes of such as happilie might cauill either at it, or the Author for it.

Farewell.

To the right Honorable and reuerend Father in God, *Richard Vaughan*, Doctor of Diuinitie, and Lord Bishoppe of London, my very good Lord.

RIght Honorable and reuerend.

When Moses, *vpon the* top of Pisgah, *did view the* Geographie *of the promised land*, to the East, West, North, and South, with the Plaines, Mountaines, and Seas; *he departed satisfied, because* his eie was not dim. *And whē the land was* Topographically *to be* described, *to giue vnto seuerall men their inheritances, the Suruaiors presented their plots to* Ioshua, *the Captaine of the Lords hoſt; who, by Gods authoritie, should quiet all questions that might arise by striuers. But when I climed the* Pisgah *of the* Reuelation, *where might bee taken the* perspectiue *of the land, that* Christ, *with his holy people, shall possesse, by the preaching of the Gospell; taking due notice of the dimnes of mine eies; I submitted all my labour to your Lordshippes true, and perfect sight, and censure.* Deut. 34. 1, & 3. 27. Iosua. 18, 8, 9.

And now, hauing drawne a plot of one particular place thereof, labouring to put the seuerall tenures, in their diuers, yet proper colours, (seeing the importunitie of many would not suffer me to secreate it) I doe humbly returne

my ſuruey, not onely to your Lordſhips cenſure; but alſo to your moſt fatherly and Chriſtian patronage. Humbly craving your good Lordſhip, (ſeeing all the tenants will neuer be pleaſed with my doing) both to defend me frō the cauils, and calumniations of the contentious, (of whoſe fury I haue had too much experience:) and alſo to interpoſe your honourable authority, that all men may content themſelues with theyr owne lots. My skill is ſmall, & therfore I deſire the iuſt to reproue mee, where my hand, or eye hath fayled: but I dare be bold to ſay, that, in that which I was able to doe, I haue been faithfull. If your Lordſhip vouchſafe me this honourable fauour, to accept, and protect my labours, I ſhall be much encouraged to take the like paines in the reſt: I hope, to the glory of almightie God, the benefite of his Church, & demonſtration of my dutie vnto your good Lordſhip, whom God euermore preſerue vnto eternall happines. Ianu: 25. 1606.

Your Lordſhips moſt humble
in all Chriſtian obedience,

William Symonds.

A heauenly voyce.

Reuelat: 18. 4. *And I heard another voyce from heauen ſay, Goe out of her my people, that ye be not partakers of her ſinnes, and that yee receiue not of her plagues.* 5. *For her ſinnes are come vp to heauen, and God hath remembred her iniquities.*

WHen the Lord would proue himſelfe to be GOD, and all that is worſhipped beſides him to be vanitie, he chuſeth men to be his Iudges, and witneſſes; and the iſſue to be, that he that can *ſhewe things to come hereafter, ſhould be knowne to be God.* Then doth he referre himſelfe to themſelues, that *none is like vnto him, that ſhall call, and ſhall declare it, and ſet it in order before him.* By this argument hee conuicteth his enemies, to the time of the Apoſtles: who were his witneſſes, that *all things were befallen Chriſt, which God before had ſhewed by the mouth of all his Prophets.* And by this argument he conuicteth all tyrants, and heretickes of the later, & moſt perilous times, in this booke, ſhew-

Eſay, 41, 23.

Eſay, 44, 7.

Acts, 3, 18.

Chap. 10, 7.

Cap.1.19. ing, before hand, *to his ſeruants, thinges preſent, and to come.* And this ſo perfectly, that *Nothing can be added*
Cap.22,18, 19 *thereto, neither any thing diminiſhed from the wordes of this prophecie.*

In the former part of this Booke, was handled the ſtory of the Church, which for her ſinnes, and tryall, was, from time to time, *troden vnderfoote* by her manifold enemies, according as the Lorde had threatned,
Cap: 2,5,10 16,22,&c. and foreſhewed in the ſecond and third Chapters. And
and cap.3, 3, 19, this is it which is contained from the beginning to the 15 verſe of the 11 chapter. Thence, to the end of that Chapter, is the prophecie of the better eſtate of the Church, both deliuered frō the handes of her enemies, deſtroying them that deſtroy the earth, and reuiuing the *couenant of Grace*, againſt all oppoſitions, vnto the ruine of *Antichriſt*.

In the ſecond part of this Booke, beginning at the 12 chap: the Lorde doth giue the Church a more pregnant demonſtration of her enemies, and their proceedings againſt her, that they may be the better knowne
Cap.12,3. vnto her. They are therefore deſcribed by the *Dragon*, preſenting the heathen *Romane* Empire, the monſter
Cap.13.1. compounded of *three beaſts*, (which cannot be tamed by any art of man) that riſeth out of the ſea: and ſignifieth the *Romane* Empire corrupted with the hereſie of the *Arians*: and the *Image* of them both, preſenting the
Cap. 13,14. *Antichriſtian* eccleſiaſticall *Monarchie* of *Rome*. There is alſo ſhewed the manner of their preuailing againſt her, and howe they are ouercome, vnto the ſeauenth
Cap.13,3, verſe of the 20 chapter. The ſecond *beaſt*, is deſtroyed with the ſword of many Nations. The third, namely the eccleſiaſticall Monarchie, called alſo *Babilon*, the I-

mage

mage of the ciuile Monarchie, is brought to naught by the preaching of the *Gospell*, and by the *iudgements of God* inflicted vpon her for *his seruants* sakes, whom she hath killed. And this is generally declared in the 14. 15 and 16 chapters, but more particularly in the 17 & 18 chapters. And because this wicked popish *Antichristian beast*, required so diligent a description of her person & sinnes, that the Saints might be deliuered from so perilous a temptation; that point is effectually handled in the 17 chapter; insomuch, that the Papists themselues are enforced to acknowledge her to be *Rome*.

In this chapter are shewed the meanes, and manner of her destruction. The meanes by which her enemies are encouraged to bring her plagues vpon her, are two speciall doctrines of the word of God, preuailing with Prince and people. *Princes* conuerted to the Gospell, (figured *by a mightie Angel, that enlighteneth the earth with the glory* of the Gospell) doe iudicially decree, that Popish *Babylon* shall fall into a damnable estate, for her great sinnes. Namely, first for troubling of states; secondly, for corruption in doctrine, with which shee hath poysoned other Nations; thirdly, for the immoderate riches of her Merchants, who sold both iustice, and the soules of men. Both Prince and people that obey the *Gospell of the kingdome*, shall bring her plagues vpon her at once, by embracing, and vrging a double doctrine of exhortation; and that is it which is contained in my text. Cap. 18. 1, 2, 3.

Of this doctrine, first is shewed the place frō whence it commeth; to wit, the Temple of *God*, and his *Christ*, euen the sincere profession of the Gospel; which in this booke, in a manner, continually is called by the name

of *Heauen*. Here then, all godly men, both Prince and people doe ioyne together in those wholsome admonitions of the Lord. So that those of the spirit of S. *Iohn*, who can well vnderstand the things that are spoken, do heare these heauenly doctrines enforced by them. And this is the meaning of these words; *And I heard another voyce* (from that which Princes decreed for their priuate benefite) *from heauen, say*. The matter of the exhortation is double; first to forsake her, euen this popish *Babylon*, and then to pursue her with iust reuenge. The doctrine, or exhortation to forsake her, hath the proposition, and the arguments to enforce it. The proposition hath the parties admonished, and their dutie. Their dutie is to *flie from* this confused and cursed *Babylon* of poperie, in these wordes, *Goe out of her*. The parties on whom this *heauenly voyce* doth vouchsafe to bestow these *holy things*, are no *deafe Adders*, but onlie such which by Gods election doe belong to God: and by the couenant which they make, and holde, and by theyr sufferings, for his sake, are knowne so to do. And therefore the *voyce* of *Iesus Christ the Lord*, by his seruaunts, doth call them *from heauen, My people*.

The reasons why they should forsake her are two; both drawne from manifest perill. The first is the perill of contagion, and defiling themselues with touching this pitch, in these words; *That ye be not partakers of her sinnes*. The second is the perill of vengeance to be inflicted vpon her, and all her complices, in these wordes, *and that ye receiue not of her plagues*. This argument of her plagues is further enforced; & is proued to be heauie and certaine; first, by the iustice of God, that requireth great sinnes to be greeuously punished. Where-

fore

fore, seeing her sinnes exceede, it is not possible to hope for sparing. The greatnesse of her sinnes, is expressed in an vsuall prouerbiall speech of the Scripture, when it is said, *for her sinnes are come vp to heauen.*

The second reason to prooue her plagues to be certaine, is the diligence that GOD now vseth, in laying together her faults, that shee may receiue for euery one of them, that which shee hath deserued; and that is the purpose of these wordes; *and God hath remembred her iniquities.* And thus much of the interpretation of the first doctrine of exhortation to the people of God. It remaineth that wee proceede to informe our consciences hereby.

I heard another voyce from heauen. Heere we see, that those of the spirit of S. *Iohn, Doe heare the voyce that requireth men to separate themselues from Babylon, and to reuenge themselues of her, to come from heauen.* By *heauen*, in this booke for the most part, is not vnderstood the place whether our Lorde and Sauiour is ascended, but the cõgregation of the faithfull, professing the Gospell of Christ, in his Church, where himselfe is in the middest. For in the fourth chapter, where S. *Iohn* doth see *a throne set vp in heauen, about which are 24 seates, and 24 elders sitting vppon them*, in the 5 chapter these *Eders* doe praise *Christ, that had made them Kinges and Priests vnto God, that should raigne on the earth.* And this is proportionable to the rest of the Scriptures, which doe call the Church of *Christ, heauenly Ierusalem*; and the *kingdome of heauen*; and those that are conuerted thereto, are said to be made to *sit together in heauenlie places.* The meaning is, that those of the spirit of Saint *Iohn*, doe heare this heauenly doctrine of God, gene-

Doct. 1.

Acts. 1,11.

Cap.4,2,4

Cap.5.10.

Ephe.2,6.

rally taught among them that do ſincerely profeſſe the Goſpell of *Chriſt*, *Come out of her, &c. Reward her &c.*

Heerevpon it doth followe, that the doctrine of *ſeperation* from this popiſh *Babylon*, and the doctrine of *reuenge* to be inflicted vpon her, which is reduced into lawes by godly Princes, conuerted to the Goſpell; and which is dilligently taught by the Preachers of the word; and is put in execution by good and godly ſubiects, whether vnder Magiſtrats or priuate men, is to be acknowledged for none other but *a voice from heauen*. And when it is ſayd to be *a voice from heauen*, it appeareth that the doctrine is, and ought to bee eſteemed, as effectuall as if God did immediately ſpeake *from heauen*. So that it is all one, whether God from heauen, doth commaunde Noah to make and enter the *Arke*, or that an *Angell bid Lot get him out of Sodom*; or *Moſes* importune the people to get them from the tents of *Dathan*, and *Abiram*; or the Prophets *Iſaiah* and *Ieremie*, by their prophecies before hand, doe inſtruct both Prince and people, to teach, and obey this rule, *Get out of Babylon*; or the godly Princes, and Preachers exhort the people of God, to ſeperate themſelues from the *Romane* popiſh beaſt. Euery voice, in this kind, is of like weight and authoritie. We knowe that it is blaſphemed by theſe vndutifull *Babylonians* to be tirrannie in Princes; to be affectation of liberty, and ſpoyle in inferior Magiſtrates; to be faction, and ignorance, and hereſie in Miniſters and people. So doe we alſo knowe, that whatſoeuer the deuill ſaith in theſe ſerpents: yet *Saint Iohn* and thoſe of his ſpirite, doe acknowledge they heare this *voice from heauen*, euen from *Ieſus Chriſt*; teaching, and inſtructing the congregation

gregation of all faithfull people, out of his holy word, in the Church. Heere therfore let all Christian Kings, Counsailors, Bishops, and all Magistrates, remember the generall *Canon* of the Apostle; *See that yee dispise not him that speaketh: For if they escaped not which refused him that spake on earth, much more shal not we escape, if wee turne away from him that speaketh from heauen.* Heb: 12. 25.

Moreouer, seeing this voice is *from heauen*, it followeth, that whosoeuer doth teach, by writing, or preaching; or doth aduise, in deliberations, that any other course is to be held, that these popish *Babylonians* are in some things to be yielded vnto, and that some more milde, and gentle proceedings towards them would doe better; such I say, neither can truly, nor may iustly be commended, that this wisdome descendeth from aboue, but it is from belowe, and *is earthly sensuall, and diueliſh.* For they labour to reconcile the things which haue no agreement, as righteousnes with vnrighteousnes, light with darknes, *Christ and Beliall*, the belieuer with the infidell, the temple of God with idols; and doe with *Saule* desire to spare *Agag*, whom God requireth to punnish. Againe, if the *voice* be *from heauen*, it shall bee estabiished; they that speake otherwise are false Prophets, and they that striue against it, doe kicke against the pricke. Wherefore as *Gamaliel* faith, in another case, *refraine your selues* from opposing it, *least yee be found fighters against God.* Iam: 3. 15. 2 Cor: 6. 14 &c. Act: 5. 38. 39.

Come out of her my people. Heere first we see that *among the wicked are the children of God.* A thing very commonly noted in the Scripture. *Lot* was in *Sodom*; *Rahab* in *Iericho*: *Iaell* among the *Gentiles*: *Obadiah*, that feared God greatly, and saued an hundreth of the Lords Doct: 2. Gen. 14. 12. Iosh: 2. 1. 8 Iudg: 4. 11 17. 1 King: 19. 7

Lords Prophets, was the gouernor of *Ahabs house*: and to be short, there were Saints of Cæsars houshold, euen of Nero, that cruell monster. For good seede, and weede growe vp together; and corne and chaffe are on the floore together. Yea, we know that in *Egypt* were many *Israelites*, that could be cõtented to liue still, with the onions and flesh pots of *Egypt*; & in *Babylon*, were many *Iewes*, that said, *We will be like the heathen and families of the countries.* Yet were these the redeemed of the Lord, and sanctified by him. In this Booke, the same is often shewed to be the condition not onely of many godly *Christians*, but also of the *most glorious Church.* For shee *flyeth into the wildernes*, beeing mingled among the *Gentiles*, and such pretended *Christians*, as followed the *Antichristian Papacie.*

Exod. 6, 9.

Exec. 20, 32

Exec. 36, 26

Out of this, doe arise many godly considerations. First, that such as thinke that it is not possible for *Christians* to liue vnder the gouernment of vnchristian Gouernors, but that they must loose the name of godlie men, and their number must not be called a Church, doe exceedingly bewray their ignorance, both of the Scriptures in generall, and of this booke of the *Reuelation* in particuler. The Church of *Pergamus*, was a Church, and *a golden Candlestick*, though shee *dwelt where satans throne was.* Yea, that which is more, it had *them that maintained the doctrine of Balam*, *that taught Balack to put a stumbling blocke*, *before the children of Israell*: and also those that *maintayned the doctrine of the Nicolaitanes.* And the Church, is *clothed in the sunne*, *treadeth the Moone vnder her feete*, and is *crowned with twelue starres*: *a Woman*, and a glorious Church, and holy, though she be *fled into the wildernes*, and

Reue. 2, 13

Reue, 12, 1, &c.

and mingled among the *Antichriſtian Babylonians*, depriued of publique aſſembles, ſacraments, & diſcipline, as doth appeare by this ſpeech; *Come out of her my people.* So that heere I cannot but reproue the *Browniſts*, or rather the reuiued *Donatiſts*, which haue made a ſeperation from vs, and our Church; which they cannot blame as guiltie of the ſinnes of *Pergamus*, or *Sardis*, or *Corinth*, which notwithſtanding are acknowledged to be churches, thẽſelues being our Iudges. Much leſſe are we guilty of the ſins of *Antichriſt*, among whõ were the people of God notwithſtanding. Sure their ignorance is much to be lamented, and their diſſoluing of *Chriſtian Cõmunion* to be deteſted, & therefore to be auoyded.

Secondly, heere we learne to aunſwere the Papiſts, that demaund of vs where our Church hath beene for theſe thouſand yeeres. It was among them, though they were not it, as the chyldren of *Iſraell* were in *Egypt*, and *Babylon*, in *Goſhen*, in *Holah, and Habor, and in the Citties of the Medes:* and you were tranſlated into their wonted places, as were the *Aſſyrians* into the cities of *Samaria*, the ſeate of the people of GOD. But they ſay, that the *Iſraelies* were knowne to be in *Goſhen*, during their ſeruitude in *Egypt*. The ſcripture that ſaith alſo that the *Iewes* in the *captiuity* were in *Holah & Habor, & in the cities of the Medes*, doth note the place. But as for your *Goſhen, and Holah, and Habor*, they were no where to be ſeen, by ſuch as were as ſharp ſighted as the *Egyptians or Babylonians*. To this I anſwer, firſt that it is no meruaile, that they ſee not the godly among them, partly becauſe, like the deuill, they thinke that all is theyr owne, and neuer conſider *Iob*, that is an *vpright and a iuſt man, one that feareth God, and eſcheweth euill:* 2. Kings, 17. and 24. Iob, 1. 8.

and partly becauſe of this time, that the queſtion is demaunded, Saint *Iohn* doth ſay, that the *woman* the
Cap: 12.14. Church, was in *the Wilderneſſe*, *nouriſhed from the face or ſight of the ſerpent*; which for ſubtiltie and quicke ſight (whereof this *Dragon* taketh his name) may very neere be compared to the Papiſts. But they ſay, where were their aſſemblies, their ſacraments, and ſermons with other ſeruices. As if there could bee no
Amos. 6.10 *Iewes* in *Babylon*, becauſe according to the prophecie, *they durſt not remember the name of the Lord*; as it doth alſo appeare in the booke of *Eſter*, wherein the name of the Lord is not once mentioned. Were *Eſter*, *Mordecai*, and the people that *faſted* and *prayed* no people
Mat. 7. 6. of God? Or are the godly bound to bewray, and betray themſelues, by *caſting holy things to dogs*, *and pearles before ſwine*, to bring the graces of God in them into contempt; and themſelues into manifeſt perrill? Secondly, wee anſwere, that our Church was among them, themſelues being our Iudges. For when they tell vs with what difficultie they gat the title of ſupremacie, what maſculine oppoſition they found, when, at *Conſtantinople*, and in the ſecond counſell of *Nice*, they would erect *the worſhip of the Dragon*, by the adoration of idols; when they tell vs, by what arts, they wronge themſelues from the ſubiection of Princes;
5 Decr. de hæreſ. ad abolendum. when they proclaime bloudie, and blaſphemous lawes againſt ſuch as teach and beleeue any otherwiſe; then they teach or beleeue (for ſo do they define heretickes) when they bragge of the many fiers, and warres that they conſumed them by, and inſult of their conqueſts this way; they alſo tell vs, that ſuch as maintained the doctrine of the Apoſtles, and ſuch as *worſhipped the*

God

God of their fathers after the way which they call hereſie, were among them, perſecuted for the ſame doctrines, that we differ from them in: and therefore, by their owne confeſſion, our Church was among them, which in this place is called *the people of God*.

Thirdly, heere wee learne that ſuch which doe liue among the Papiſts, though ſtained with ſome of their ſuperſtitions may be ſaued: but alwaies with limitation. Firſt that their ſinne be of *ignorance*, & not of *preſumption*: for there remaineth no ſacrifice for the ſinnes of ſuch. And ſecondly, that though *they be ſmitten into the place of Dragons, yet muſt they not forget God, nor deale deceiptfully with his couenant, &c. Nor hold vp their hands to any ſtrange God.* Num. 15. 30. Pſal. 44. 17. 20.

The Lord calleth his people out of Babylon, now at hand to be deſtroyed, for her ſinnes. For the rule is generall, that the *Iudge of all the earth will not ſlay the righteous with the wicked*: as *Abraham ſaith to God*. For how inextricable ſoeuer the perrill ſeeme to be, *the Lord knoweth how to deliuer the godly out of temptation*. The Churches of the old Teſtament, had heereof plentifull experience, when we reade that *Noah* was deliuered from the *floud*; *Lot* from the burning of *Sodom*: and diuers others from diuers other great dangers. The Churches alſo of the new Teſtament, haue found the hand of God nothing ſhortened. For beſides the manifold deliuerances of the godly in the *Acts* of the *Apoſtles*, it is reported, that when *Ieruſalem* was to be deſtroyed, becauſe ſhe knewe not the day of her viſitation; the godly were forewarned by a voice from heauen, to get them from *Ieruſalem* to *Pella*, a Cittie beyond *Iorden*, there to ſaue them ſelues. Doct 3. Gen. 18. 25. 2 Pet. 2. 9. Euſeb. 3. 5.

The ſame mercie doth the Lord ſhew to his people. For purpoſing to bring a finall deſtruction vppon that *Rome*, which *crucified our Lord Ieſus*, and after become that *Antichriſtian Babylon*, *which is drunken with the blood of Saints, and Martyrs of Ieſus*, hee firſt, by *a heauenly voyce*, calleth *his people out of her*. By this merciſull prouidence are riſen all the proteſtant Churches; and the ſame mercy will the Lord continue, till he hath drawne all his people from among them; and till hee bring vppon this *Babylon*, her *laſt and greateſt plagues*. Heereby we know, that ſuch as fall vnto them, are gathered together like *Baals prieſtes*, that none of them be wanting when God will haue them conſumed; & they that are gained from them, *are eſcaped from the vengeance to come*.

Cap. 11, 8,

Cap. 17, 6,

Luke. 3, 7

Doct. 4.

The people of God muſt come out from her. What is heere meant by *Babylon*, frō whence the people of God muſt come, there is no great doubt; for both the Papiſts and wee doe agree, that it ſignifieth *Rome* vnder *Antichriſt*, which doth reuiue the ſinnes of the heathen Emperors: But the difference betweene vs, is, *when* ſhee is to be called *Babylon*. The circumſtances of the text, which doe conuict *Rome* to be the place, will alſo teach vs when ſhe is *Babylon*. She muſt of force be then *Babylon*, when ſhe is guiltie of the faultes for which this *Babylon* is ſaid to fall. Her firſt ſinne is, that *All Nations haue drunken of the Wine of the wrath of her fornications*. That is, that all Nations haue beene afflicted, with warres, treaſons, cruelties, and diuers other calamities, becauſe they would not ſubmit themſelues to to her abhominable pride, idolatrie, and other ſpirituall fornications.

Ribera in 14 Reue. no: 17. &c.

Supra. verſe 2, 3, 3.

Second.

Secondly, when the Kings of the earth *haue committed fornication with her*, corrupting themselues, and their kingdomes with filthy superstitions, and wicked inuentions, which they haue fetched from her. Thirdly, when *the Merchants of the earth are waxed rich, of the abundance of her pleasures*, getting much mony by selling iustice, and the soules of men.

Nowe because *Rome* hath been guiltie of these three impieties, for the most part, these thousand yeeres (as the many lamentable examples doe make demonstration, but especially in these later dayes, before and in the age in which wee liue,) wee doe confidently, and demonstrably conclude, that *Rome*, for these thousand yeeres past, hath beene; and especially in the time in which wee liue nowe is, the *Babylon* from whence the people of GOD is to come. The rule is generall, that all godly men, ought, at all times, to seperate themselues from the wicked. For thus saith Saint *Paule*, *Come out from amongst them, and seperate your selues, (saith the Lord) and touch no vncleane thing, and I will receiue you.* 2. Cor. 6. 17

But as the dangers haue been the greater, so haue the warnings beene more importunate. Wherefore, seeing *Babylon*, for her many cruelties & corruptions, was *worthy to be destroyed*, Prophets *Isaiah* and *Ieremie*, prepared many parables, for those that came after, in due time, to drawe the people of GOD from thence, the place of the greatest danger. The same wordes which these Prophets vsed, to draw the posteritie of *Iacob* frō that first *Babylon*, doth S. *Iohn* heere vse, to withdrawe the people of God frō this second *Babylon*, more dangerous then euer was that first. Psal. 137. 8.

Heerevpon it followeth, that what were the ſinnes, and cruelties of that firſt *Babylon*, the ſame are iuſtly imputed to this ſecond *Babylon*: What perill the Iewes there were in, the ſame are the people of God in here; & what equitie, by reaſon of the condition of the people, or iniquitie of the oppreſſors, induced the *Iſraelites* to depart from *Babylon*, the ſame is to preuaile with *Chriſtians*, to depart from this *Antichriſtian Babylon of Rome*.

It was a curſed miſerie for the children of *Iſrael* in the captiuitie, to be ſpoken vnto in *a ſtrange language, and with a ſtammering tongue*: But in this *Babylon*, the whole religion is in a ſtrange tongue. Wherefore, ſeeing ſtrange tongues are a *ſigne to them that beleiue not*, it is a ſigne, that they whom God hath deliuered ouer to theſe, which ſpeake theſe ſtrange tongues, are in the condemnation of Infidels. The people of God among the *Babylonians*, were loſt ſheepe: But heere, they that follow this Beaſt, are in the caſe of reprobates, *Whoſe names are not written in the booke of life of that Lambe*. In the firſt *Babylon*, *the ſhepheards* of Gods people *cauſed them to goe aſtray*: but heere, theyr ſhepheards like the *Scribes and Phariſes*, *compaſſe ſea and land to make one of their profeſſion, and when hee is made, hee is made two folde more the child of hell, then themſelues*: bringing them to meditate, and commit treaſons, and to be hanged when they haue doone.

All that found the people of God in Babylon, deuoured them: and theyr enemies ſaid, We offend not, becauſe they haue ſinned againſt the Lord: But heere, as many as are knowne, or ſuſpected, to differ from them, are deuoured, bodie, and ſoule, and goods, and name, & friends.

Eſay. 28, 11

1. Cor. 14. 22.

Ierem. 50, 6.

Reue. 13, 8.

Ierem. 50, 6

Mat. 23, 15

Ierem. 50, 7.

5 Decr. de hæreſibus.

And

And heere, I cannot but let them that are seduced know, that now, they suffer many of them to discourse of Religion, at theyr tables, and in markets, and other meetings; whom, if they catch so dooing, where they haue power in theyr handes, or shall finde so dooing in theyr natiue Country, when they shall haue preuailed, such discoursers must to the pot, and suffer as heretikes, notwithstanding now they speake thē fayre for a purpose, and for a while. Wherefore, *flee from the mids of Babell, and depart out of the Land of these popish Caldeans, and bee yee as the hee goates before the flocke. Loose the bands from thy necke, ô thou captiue daughter. They that rule ouer the people of God, make them to howle. Depart, depart yee, goe out from thence, & touch no vncleane thing, goe out of her, and be ye cleane, that beare the vessels of the Lord. Come cleaue vnto the Lord, in a perpetuall couenant, that shall neuer be forgotten.* Ierc.50,8, Esay,52,2, 3,11. Iere,50.5,

It shall not be with you, as it was with the children of *Israell*, that came out of *Egypt* vppon a suddaine. *For yee shall not goe out with hast, nor depart by flying away: but the Lord will goe before you, and the God of Israell will gather you together. The Lorde thy God will teach thee to profit, and leade thee by the way that thou shouldest goe.* Esay,52,12, Esay,28,17,

Hee will teach you the feare of the Lord, and instruct you by his holy word, to escape the most vnprofitable doctrines of superstitions, and treasons, which directly tend to the destruction of body and soule, and are only enforced vppon you, by fables, and lyes; euen by lying prophecies of alterations, and hopes, which shall neuer bee accomplished. For this *shall bee the plague where-with the Lord will smite all people, that haue fought against Ierusalem*, euen the profession of the Gospell of Zac.14,12,

Iesus

Heb: 12.22. *Ieſus Chriſt, theyr fleſh ſhall conſume away, though they*
ſtand vpon their feete, and their eies ſhall conſume in their
Hoſea: 12.1. *holes, and their tongue ſhall conſume in their mouth. They*
are fed with the wind, and follow after the eaſt wind, they
increaſe daily lies, & diſtruction. But if yee will imbrace
Iohn. 17. 17. Reue: 7. 17. the Goſpell, the *word of truth*, the *Lambe which is in the*
mids of the throne ſhall gouerne you, euen the godly and
Chriſtian King ſhall *leade you to the* Scriptures *the fount-*
taine of liuing waters, and God ſhall wipe all teares from
your eies. Moreouer, when it is ſayd by *a voice from*
heauen; come out of her my people, it is the office of as
many as belong to *heauen*: be he King, or Biſhop, or
Miniſter, or Magiſtrate, by enticing, as God did the
Iſraelites from *Egypt*, by *thruſting* out, as the Angels
did *Lot* from *Sodom*; by importuning, as *Moſes* did the
Iud: 23. people from the tents of *Korah*, *Dathan*, and *Abiram*:
Zach: 3.2. or by *pulling them out of the fire*, as God did *Iehoſhuah*,
to call to them that belong to God, to come out from
this *Babylon* of poperie, which is horrible for ſinne, and
to be made horrible by deſtruction.

And ſo much the rather, becauſe the enemie is proud. They inſult to ſee the ſlacknes of the Miniſtery, that are nothing ſo diligent to ſaue, as they are to deſtroy; they inſult for the generall coldnes, if not Apoſtaſie, that is in the gentlemen, and their inclination to them wards; they inſult that the commiſſions againſt them, doe find ſo many failings; they inſult for diſcord, their auncient helper; they inſult that though the face of the lawe bee againſt them, yet the edge is turned from them. Wherefore let them ſee, that euery heauenly voice, of this Land doth crie, *come out of her my*
Act. 2.4. *people*, and *ſaue your ſelues from this froward generation.*

And

And heere I might haue paſſed to another point, were it not for the *Brownists*, that abuſe this place to maintaine their wilfull ſinne, in *forſaking the fellowſhip that we haue among our ſelues*. Let them conſider, whether, the circumſtances of this text, and the like, where *Babylon* is mentioned in this booke, or the Prophets, whence Saint *Iohn* doth borrow his ſpeech, may truly agree to our Church, which maintaineth ſo many cõtradictions vnto *Antichriſtian Babylon*. Nay, if it may be prooued, that we haue departed from as many corruptions, in doctrine and pollicie, as did conclude *Rome to be Babylon*; and haue imbraced as many doctrines, as did the children of *Iſraell* that came out of *Babylon*; eyther muſt they find vs another *Babylon* among the *Iewes*, departed from the captiuitie; or elſe their ſeperation is an Apoſtaſie and no departure from *Babylon*. Heb. 10. 25. 26.

Popiſh *Babylon*, like the firſt *Babylon*, was builte by ſuch, whereof *one did not vnderſtand anothers ſpeech*; but with vs, as in the times of the *Apoſtles*, *all men doe heare in theyr owne tongues the wonderfull things of God*. Gen: 11. 7. Beda Eccleſ. hiſt: Lib: 1. cap: 15. 27. Act: 2. 11.

Among the *Babylonians*, it was not lawfull for the children of God *to remember the name of the Lord*; but we teach all men *to reuerence the ſanctuarie of the Lord*, and them that worſhip therein according to the Goſpell. In *Babylon*, the people of God were vnder a foraine Tyrant, & were conſtrained to *worſhip the image of the beaſt*, vnder paine of death; but we are deliuered from that captiuitie, and now the Lord is *our God, and his ſeruant Dauid* (a Prince of our owne Nation) *is our King*; as the Lord did promiſe. Who ſeeth not then, that we are the people of God, *come out of Babylon*; & therefore they *that are departed* from vs, *haue erred in* Amos. 6. 10. Cap: 13 6. Dani: 3. 2. 3 Reue: 13. 15 Ezech: 34. 24.

their hearts, becauſe they haue not knowne the wayes of God, and doe *blaſpheme* when they call vs *Babylon*. But my purpoſe is to vrge that onely, which directly Saint *Iohn* would haue vs purſue.

Doct. 5. *That yee be not partakers of her ſinnes.* Here firſt is to be marked, that *ſuch as will not depart from them, ſhall* Eccluſ. 13,1 *be infected by them:* as it is ſaid, *Hee that toucheth pitch, ſhall be defiled there-with.* The rule is generall, ſinne is infectious, and this not onely with vnrighteouſnes, but Prou. 22.25 alſo with impietie. *Make no friendſhippe with an angry man, &c. leaſt thou learne his wayes*, ſaith *Salomon*. But in matters of Religion, a man is exceeding weake, and the temptation mightie; ſo that a man ſoone learneth theſe wicked waies. Therefore did the Lord, ſo often, by *Moſes*, & ſo earneſtly, by *Ioſhua* forewarne the *Iewes* Exod. 23,33 and 34, 15 Deu. 7, 2, &c Ioſua, 23, 13 to *make no compact with the Nations, and inhabitants of the Land, leaſt they ſhould be vnto them a ſnare, to cauſe them to ſerue other Gods.* And as it was fore-told, ſo fell it out, as it is in the *Pſalme*. Pſal. 106, 35 *They were mingled among the heathen, & learned their works.* But more perilous is this time of *Antichriſt*: becauſe in it, the Lord doth *ſend* 2. Tim. 3, 1 2. Theſ. 2, 11 *ſtrong deluſion*, ſo that *if it were poſſible, the elect ſhould* Mat. 22, 24 *be deceiued.* No maruel then, if all thoſe *whoſe names are* Reue. 13.8. *not written in the booke of life, do follow the beaſt*. And to iuſtifie the truth heereof, wee daily ſee many looſe fellowes, practiſing, & vndutifull wits, that meditate vpon an alteration, to be daily ſeduced by the Popiſh prieſts, which ſwarme in the Land. Inſomuch that it is to be ſuppoſed, not onely by the wit of man, but alſo by the Word of God, that except ſome ſpeedie *voyce come from heauen*, to command the people to *come out from her*: and that the Lord ſend ſome *mightie* North wind

wind, *to take away these Popish frogs, which are the spi-* Cap. 16, 13,
rits of deuils, these trayterous *Iesuites* and *Priestes*, and
violently to *cast them into the sea*, without all question, Exod: 10. 19
many subiects will partake in the traiterous sinnes, of
this *Babylonian* tyrannie. Their sinne is, *That as many*
as will not worship the beast, the Pope, *must be killed.* For
this doctrine, the *spirit of the beast* dooth continually Reue, 13, 15
inforce by all meanes, what euer other pretence hee
make.

Besides, when it is said, *Least yee be partakers of her* Doct. 6.
sinnes, heere it is further shewed, that *the people of GOD*
must not communicate with the sinnes of this Antichristi-
an Babylon. The rule is generall, that the godly must
not partake with any sinners, as the *Apostle* saith, *Haue* Ephe, 5, 11
no fellowship with the vnfruitfull workes of darknes. And
againe, *Come out from among them, and touch no vn-* 2. Cor. 6, 17
cleane thing. And againe, *Hate the garment that is spot-* Iude, 23.
ted with the flesh.

To this purpose did *Christ* admonish his Disciples,
not to partake with the wicked Clergie of his time, say-
ing; *Take heede of the leuen of the Pharasies, and Saduces,* Mat, 16, 12,
meaning their euill *doctrine*, & *Woluish conditions.* And
Saint *Paul* requireth to hold *an Angell*, or *Apostle*, or Gala. 1, 8, 9,
any other man, accursed, that bringeth in any other
doctrine, then was at first receiued. What meruaile
is it then, if Saint *Iohn*, in so perrilous and damnable a
time as this, when the *holie Cittie is become an harlot*,
yea, a Tyrant, and head of the *Gentiles*, proude *Baby-*
lon, *Rome*, a Cittie drunken with the blood of the
Saints, if (I say) hee forbid all people to partake in her
barbarous, blasphemous, and couetous sinnes, directly
contrarie to the saluation of body and soule.

It seemeth a heauie, and grieuous thing, to depart from the consent of so many Nations, and ages; and to be esteemed scismaticall: But when the commaundement of God, doth require vs, not to ioyne hand in hand with the wicked to euill, but to come out *frō Babylon*, the commaundement doth minister vnto vs a iust Apologie before men, and stablish the conscience before God, to be innocent, and defensible, in this separation. What are the sinnes of this popish *Babylon*, is partly to bee gathered out of *Daniell*, *Isaiah*, *Ieremiah*, *Ezechiell*, and other scriptures, where mention is made of *Babylon*. For when *Rome* is heere called *Babylon*, we haue this libertie, to impute the cruelties, & other sins of the former *Babylon*, to this.

In this booke more especially, are mentioned these
Reu,9.20, 21. sinnes, *Idolatry*, *murther*, *sorcerie*, *fornication*, *theft*, and these are further explaned in other places of this booke.
Cap,10,3,4. In the tenth chapter her sinne is, when Princes haue *rored as Lyons*, to keepe the possession of the people and soyle, to cry them downe with *thundring execrations*,
Cap.11,7, and excommunications. In the 11, to make war with
Cap. 13,6,7 *the witnesses of Iesus*, *when they haue finished their testimonie*. In the thirteene it is said, that *hauing got power to speake*, *and doe*, what her list, she abuseth her authoritie to *blaspheme*, and *to make warre with the Saints*; euen
verse 15. to kill all *that are not of* her faction.

All of her sinnes may be reduced to these two heades; *The prophanation of the worship of God*, *and the barbarous ouerthrow of all charitable communion among men*. Whē therefore wee are commaunded *not to partake with her sinnes*, we are forbidden to defile the feare of God with any of her abhominations; or to dissolue *Christian*

Commu-

Communion with any of her cruelties, and oppreſſions. A man may partake in ſinnes, eyther by ioyning in the action, *or by fauouring them that doe it*. Wherefore, we are heere required, neither to ioyne with her, in any of her ſinnes, nor to fauour them that doe. Wee haue many in our Country that partake manifeſtly with this *Romiſh Babylon*, in her fornications and ſuperſtitions; as dooth appeare by the many ratles, idols, beades, and ſuch other trumperie, that are found cõtinually among them. Yea, we haue many that haue beene willing to miniſter the cup of the wine of the wrath of her fornication, to Prince and people; as appeareth by the manie treaſons, which are attempted: and the correſpondence of multitudes with the traytors. Yea, that which is more, there are found in England, (I had almoſt ſaide in London) ſchooles to traine vp Gentlemens chyldren, in this impious, & rebellious religion, where the Gouernours diſclaime his ſacred Maieſtie, King *Iames*, to be theyr King, and profeſſe themſelues the Popes ſubiects. But the holy Ghoſt heere ſpeaketh to them all, *Bee not partakers with her ſinnes*. Reuel. 18. vlt.

Others happily there may be, euery way as peſtilent, who publiquely ſeeme to fauour the Goſpell, but couertly, and vnderhand, fauour, and much further this vngodly, and peſtilent religion, playing faſt and looſe with the ſtate. Howe perilous this kinde of perſons is, may be ſeene in the ſtory of *Conſtantine* the great. In his time, certaine ſuppoſed *Arian* conuerts, abuſing the ſinguler lenitie, and credulitie of the Emperour, inſinuated themſelues into the fauour of the Prince, wrought themſelues into offices, and imployments in the common wealth; they openly ſeemed to maintaine the Soc. 1. 10, 18, &c.

faith of the *Nicæne* Creede; but keeping their old corruption, in theyr harts, by all meanes they could, collaterally, with flaunders and iniuſtice, through the ſides of godly men, wounded the holy and innocent cauſe. I feare among the Iuſtices of the Land, &c. may bee be found very many ſuch, euery way as preiuditiall to the Goſpell. Bleſſed be his mouth that ſaid, hee would remooue them, and put better in theyr roomes; and bleſſed be his hand that doth it. In the meane ſpace, this *heauenly voyce* dooth ſpeake to ſuch, *Partake not with her ſinnes.* And heerein it is required wee be the more circumſpect; becauſe her ſinnes are ſo ſubtile, that they enter in, and poſſeſſe many a man, which dooth ſeeme to himſelfe, and to others, to hold this filthy *Babylon* in ſingular abhomination. But it followeth in the next place.

Doct. 5. *And that ye receaue not of her plagues.* For ſuch as will continue in a place to be deſtroyed, muſt feele the ſmart of the ſame deſtruction. *Lots wife* beeing deliuered frō *Sodom*, in compaſsion, would looke back towards her old neighbours, and was turned into a piller of ſalt.

Luke 17.32. *Remember Lots Wife*, ſaith *Chriſt*. As her ſinnes are many and foule, ſo are her plagues very many and heauie. For the better diſcouering of her ſinnes, ſhee is called *the Image of the beaſt, which was wounded with*

Cap. 13,14. *the ſword, and did liue*, as hauing as many ſinnes, as were found in the Empire, whether corrupted by the *Arians*, or in the handes of the heathen Tyrants. Her plagues therefore are as many, as are the plagues of the enemies of the Goſpell, mentioned in this Booke.

In the ſixt chapter, the contempt of the Word of

Reue. 6,8, God by the heathen, is puniſhed *with ſword, mortality, famine,*

famine, & beastes: kindes of plagues which haue much afflicted this popish *beast*. Wherefore we must know, that when the Land, or Cittie is punished with warres, or murthers, with famine or pestilence, or other mortalitie, it is for the sinne of such as partake in the *Antichristian* sinnes, of the contempt of the Word of God. For instance, this Cittie, When vpon the death of the late *Queene*, worthy of eternall memorie, it became to giue entertainement, and rest, to such which plotted treasons, and drifted the rooting out of the Gospel, did lately feele the scourge of pestilence, *the Pale horse*: since haue we beene threatned with the shaking of the *great sword of him that sitteth on the redde horse*. And if wee repent not, by our more zealous embracing of the Word of GOD, which sitteth vpon the *white horse*, and by *comming out from among* the popish enemies therof, we may feare the experience of *Famine*, that sitteth on the *black horse*. In other places of this booke, the plagues of this *Babylon* are *wofull*, by the incursion of fierce strangers; by the continuall warres with vnreconcileable & mortall enemies; by the seuerity of godly Kings; & by the reprofe of the preachers of the Gospell. In other places, are mentioned the plagues of *sores*, of *bloodshed* by *sea & land*, of *vnseasonable and distempered ayres*, of *darkning her kingdome*, *&c*. When these things also come vpō the places where the gospell is professed, we must know, that it is because of the sins of such, as partake in the sins of the *Babylonian King Abaddon, the great Antichrist*. I know the brags, & lies of that Sect; They perswade theyr damned *Proselytes*, that in former times, before the dayes of Queene *Elizabeth*, (vvhose memorie bee alwaies blessed) the

Cap. 6, 4. Verse, 2, Cap. 9. & 10 and 11. Cap. 16.

the times were peaceable, plentifull, holy, and of one minde with them. Howbeit, theyr owne Writers doe make demonstration, that all the world besides, cannot afford vs so many barbarous tragedies, vnspeakeable dissentions, horrible impieties, lamentable desolations, and terrible iudgements from aboue. Insomuch, that the earth, for giuing power to this *Babylonian* beast, hath frō time to time beene *smitten with all manner of plagues.* Then to deliuer our selues from so many calamities, *come out of her my people, and receaue not of her plagues*, saith this *heauenly voyce.*

Cap. 11,6,

Many haue thought it an excellent policie, to preuent the euils that may come by barbarous heretickes, to come as neere vnto them as they can. So is it saide of *Ahaz*, King of *Iudah*, that hee made an altar according to the fashion of that of the *Aramites of Damascus*, drew neere to the religion of the King of *Ashur*, made peace with him, and gaue him large rewards. But all helped not. For when he called to him for ayde, hee *did not strengthen him, but afflicted him.* Neither found the *Iewes* any better successe, with drawing neer to the religion of the *Cananites.* For then did the *Philistims*, and other *Gentiles, tyrannise* ouer them most extreamelie. Thankes be to God, wee be vtterly departed, from this popish *Babylon*, in deede. Yet some very small supposed appearances, that they thinke wee partake with them in, haue caused them to be exceeding confident in their owne religion, as it were, by our testimonie; They detest our differences from them, and haue presumed, that by one practise or other, of wit or force, we might easilie be reduced againe, full and whole to their subiection. Yea, they haue beene heereby much exaspe-

2, Reg. 16, 2 Chro, 28,

Reade the book of the Iudges.

exasperated; but nothing reconciled, notwithstanding their hypocrisies. By this, it may appeare how perrilous it is, as much as in the least seeming to partake with her sinnes. But if once all the Princes professing the Gospell, being cleane departed from her, did ioyne together, in that great *Hallelu-iah*, which *Dauid* prayeth for, when he sayth, *let all the people praise thee O God, yee let all the people praise thee*; then should they find the blessing that followeth; *then shall the earth bring forth her increase, and God, euen our owne God, shall giue vs his blessing*. For so do the godly sing *Hallelu-iah*, because God hath *condemned the great Whore, which did corrupt the earth with her fornication*. Now the better to forewarne vs of her plagues, he sheweth that they must needes be great. Pſal: 67. 5. Cap: 19. 2.

For her sinnes are come vp to heauen. There is no sinne so small, which doth not come vp to heauen, vnto the sight of God; euery *teare is put in his bottell*, and all *these things are written in his booke*. How be it, the Scripture is not wont to vse this kind of phrase, but whereas sinnes doe so exceede, that their punnishment cannot be deferred. So the cry of the sinnes of Sodom are sayd to *come vp to God*, that is, to be exceeding grieuous. The sinnes of *Israell*, for which he was captiued, were such, that *their rage* is sayd to *reach* vp *to heauen*; that is, to be excessiue; not only in the sight of God, but also in the sight of men. When sinnes seeme small, by reason of the grosse ignorance that is in the world, it is one thing; but when, by the abundance of knowledge, they appeare as they be, the case is otherwise; as *Saint Paule* saith, *the time of this ignorante God regarded not: but now he admonisheth all men, euery where, to* Doct: 8. Gen: 18. 20. 21. 2 Chro: 28. 9. Act: 17. 30.

repent. So, while the daies were darke, the groſſe ſinnes of the *Antichriſtian Babylonians* ſeemed very ſmall; nay the world did thinke them holy, and righteous. But now, that the *maruelous light of the Goſpell doth ſhine*; her ſinnes, which haue gotten a wonderfull increaſe, are manifeſtly diſcerned to be heaped vp to heauen. Beſides her ſinnes of crueltie, whereby ſhe iuſtifieth her elder Siſter, the firſt *Babylon*: both the law and the Goſpell, doe prooue *her ſinnes to be heaped vp to heauen*. The Lord, in the law, doth ſeuerely condemne the *hauing of many Gods*; but there neuer was Nation vnder the ſunne, that could be compared to this *Antichriſtian Babylon*, for multitude of Gods.

The Lord did alwaies abhorre ſuch kinds of worſhip, as him ſelfe had not preſcribed, which yet for the moſt part conſiſted in many friuolous obſeruances; but theſe haue not only defiled the worſhippe of God with abhominable inuentions; but alſo haue tranſlated the true, and ſpirituall worſhippe of God to creatures; nay to idols; nay to figments, as witneſſeth their fable of *Saint George*. It is a ſinne that God *will not hold guiltles* to *take his name in vaine*. But theſe, doe not only abuſe the name of God; but alſo God himſelfe; not only to vanitie, but alſo to the committing of the greateſt abhominations; as to curſe Kings, and to ſtirre vp rebellion againſt them, by their Bulles. In the primitiue Church, the *Chriſtians* did aſſemble themſelues in the morning, praiſing *Chriſt* their God; and bound themſelues with *the ſacrament*, not to commit adulterie, not to *murther*, not to bee perfidious, or *trayterous*; but theſe abuſe the Sacrament, which they call theyr God, & their maker, to vnſpeakeable euils. For Pope *Victor* the

Petrus de Natal:

Plin: lib: 1c. example: 97. Euſ: 3. 30.

the 2. was poysoned in his Chalice, by his Deacon, and *Henrie* the 7. the Emperour, was poysoned by a *Dominican* hypocrite, in the Sacrament. But now, they vse the Sacrament to conuay the deuill into men, before somewhat honest. For they do bind men by their *Sacrament*, to murther Princes, nobles, yea, the whole Parliaments, & the whole Church of God. And their subiect, like *Iudas Iscariot*, who vpon *receiuing of the sop* was ouerruled by *the deuill to betray his Maister*, doe resolue vpon such murthers; as the like is not to be found in the stories of the most infamous tyrants. And so *their sinnes are come vp to heauen.*

Genebrard. Chron. Paral. vlsp.

As for the second table, they teach not only children to dishonor their parents, & wiues to despise their husbands; but also subiects to rebell against their lawfull Princes. Yea, they thrust out the lawfull heires, & vsurpe the kingdoms & Empire. They arrogate vnto thēselues power to plant and depose whom they list. The cause is counted sufficient to depose a Prince, if hee *be lesse for their profit*, and the cause is sufficient to place whō they list, if he *be more for their profit*. They murther, and that in such horrible maner, that they iustifie the most abhominable persecutors; witnes be their indeuour to blowe vp the *Parliament house*, & to fire cities, to paue streetes with dead carcasses, and to staine great riuers with the blood of the slaine. They can giue you a reason, why stewes of both kindes be profitable in a cōmon wealth. They teach it for good diuinitie, for those of their faction, to rob the goods of the Protestants, which I take to be the cause that so many Papists be thieues. And I think the popish thieues, if they were demanded by the Iudge, would not let to cleare their cōsciences by their religion.

Dist. 40. Si papa. in Glosa Deponendus si minus vtilis. Fasc. Tem. in Zach. 1.

Reade the massacre in Paris, anno. 1572.

They condemne the memory of all godly men, & so are the falsest witnesses that euer trode vpon the earth. Generally, there is nothing so contrary to wholsome doctrine, which among them is not good diuinitie, if it may any way serue to aduance their greatnes. Yea, they haue
1, Tim, 6, 5, 6. turned that gracious rule, *Godlines is great gaine*, into *Gaine is great godlines*. And as they deale with the Law, so do they with the couenant of Grace. For they haue cleane left off *to giue knowledge of saluation to the people,*
Luke. 1, 77 78. *by the remission of their sinnes, through the tender mercie of our God*, in the blood of *Iesus Christ*: and soules are
1, Pet, 8, 18, bought & sold at a base price, of *siluer, & gold, & corruptible things*; contrary to the words of S. *Peter*. Yea, for
Guicciar. lib 13. an. 1520 a small price, & sometimes are set vpon a game at tables; as a writer of their owne doth acknowledge. And while they thus make vile the blood of *Christ*, it may iustlie be said, *that her sinnes are gone vp to heauen*: and so beeing great, are neere vnto destruction. A second reason to proue her plagues to be at hand, doth follow.

Doct. 9. *God hath remembred her iniquities.* It is true, that in God is neither forgetfulnes, nor recalling to memorie.
Heb, 4, 13 For *all things are* alwaies *present, and naked, and bare vnto him, with whom we haue to doe.* But the Scripture speaketh of God after the manner of men, for our better vnderstanding. Namely, that as men, whē they purpose to right or reuenge the wrongs that are done them, do call euery particuler to memory, the better to further theyr determination; so God, when hee purposeth to relieue his seruaunts, or punish his enemies, is saide to *Remember his Couenaunt, and to remember their sinnes.* So when
Hosea. 8, 13 and 9, 9. the Lord doth intend to punish, the *Prophet* saith, *The Lord will remember their iniquities, & visite their sinnes.*

Where-

Wherefore, when heere it is said, that *God hath remembred her iniquities*, it must be supplied, and *will visite her sinnes*. As men haue their meanes to remember thinges forgotten, so God, by such means, doth let it appeare he remembreth such things, as men suppose he hath forgotten. Men vse to remember their wrongs, when they behold the thinges in which they are wronged; so doth God remember the cruelties of the *Egyptians*, when hee beholdeth the burthens of his seruaunts, the children of *Israel*. Againe, men call to mind, when they haue remẽbrancers; such vnto God, are his Prophets, & Ministers of his word & Sacraments. For thus saith the Widdow of *Zarephtah* to *Elias*, when her sonne was dead; *What haue I to do with thee thou man of God, art thou come to call my sinnes to remembrance, and to slay my sonne?* But especially, men recall things to memorie, when the persons that doe the wrong, doe renue their old manner of mischiefe. So doth God, when the wicked returne to their vomit, and so abuse the patience of God, by prouoking him by the same sins, which they seemed to haue broken off. Such are the sins of the *Romish Babilon* here spokẽ of, as the papists thẽselues confesse. For they say, whẽ *Rome* shalbe guilty of the sins of the heathen emperors, & persecutors which were before in her cruell daies, *Then shall God remember her iniquities present & past*. And indeed such are Gods proceedings. For he threatneth the man, that leauing his sin became righteous, that if he forsaketh his righteousnes, *he shal die for his transgression & sin*. vz. first and last. Now let euery man that hath any braines in his head, to iudge, or conscience in his bosome to acknowledge thinges as they bee, consider, and speake, if hee can finde anie idolatrie so sinfull, or cruelty

Exod. 2. 23 and 3. 9.

1. Kings. 17. 18.

Ribera in Apoc. cap. 14. and 18.

Ezec. 18. 24

so barbarous among the greatest heathen Emperors, or among the most beastly and bloody *Arians*, which may not be iustified, being compared with the spiritual fornications of this *Babylonian synagogue of Antichrist*, & with her continuall *drunkennes* with the blood of the Saints. Wherfore, seeing the bloud & ashes, of milions of innocent Martyrs; & the indignities & treasons offered to so many godly princes, doth cry for vengeance; seeing the faithfull preaching, & profession of the gospell, doth call for the assistance, & testimony of the iudgemets of God; & lastly, seeing that her exceeding rage, & violent madnes, in committing the sinnes of her abhominable impieties, formerly condemned, doth repeate her sinnes past, how can wee thinke, *but God hath remembred her iniquities*. And, thanks be vnto almightie God, we see, at this time, the high court of Parliament, now, by the grace of God to be assembled, so effectually put in minde of her sinnes, that if now, they do not awaken, it is to be supposed, that nothing wil awaken them, till it be too late. But wee hope, and earnestly pray vnto almighty God to see such lawes concluded, as well for the matter, as for the faithful maner of their executiō, both in this parliament, and also in the assemblies of other Princes abroad, that may proue, that *God hath so remembred her iniquities*, & may make their harts to quake that *partake in her sinnes*, because they shall see no remedy, but to *receiue of her plagues*. The same Lord, which was *wont to confirme the*
Esay, 44. 26. *word of his seruants, & performe the counsell of his Messengers*, bring this *heauenly voyce* to so happy an effect, euen for *Iesus Christ his sake, who sitteth at the right hand of his Father, till all his enemies be made his footestoole*. And let all true *Christians* say *Amen. Amen*. Hallelu-jah.

FINIS.